

A Lincoln

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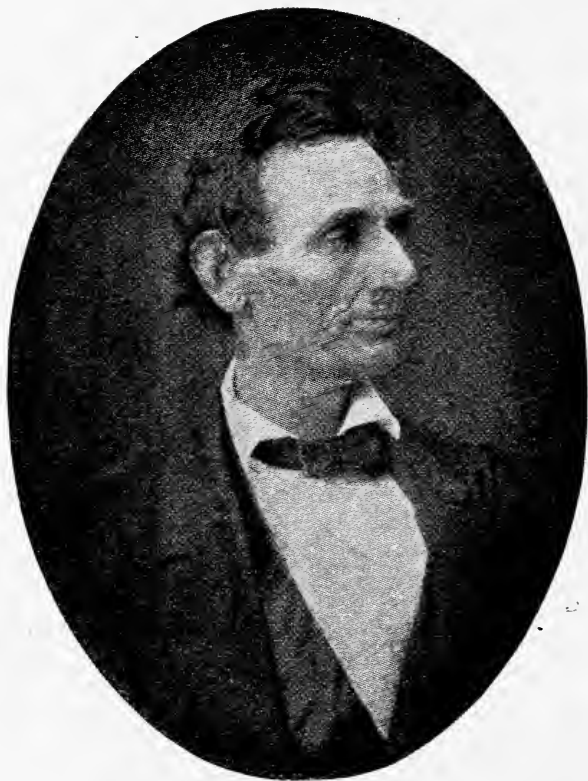






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And now God bless you; and  
all your Union-men.




Yours as ever  
A. Lincoln



# SELECTIONS

FROM THE WORKS OF

# ABRAHAM LINCOLN

A SOUVENIR OF THE SEVENTH ANNUAL  
LINCOLN DINNER OF THE REPUBLICAN  
CLUB OF THE CITY OF NEW-YORK, AT  
DELMONICO'S, FEBRUARY 11, 1893   

NEW-YORK

COMPILED BY THE COMMITTEE

1893

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1893.



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# LIST OF EXTRACTS

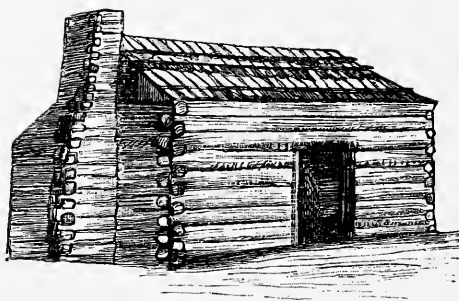
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are inserted opposite pages 12, 26, 38, 50,  
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Lincoln's Birthplace.



From Speech at Peoria, October 16, 1854.

**T**HIS declared indifference, but, as I must think, covert zeal for the spread of slavery, I cannot but hate. I hate it because of the monstrous injustice of slavery itself. I hate it because it deprives our republican example of its just influence in the world; enables the enemies of free institutions with plausibility to taunt us as hypocrites; causes the real friends of freedom to doubt our sincerity; and especially because

it forces so many really good men among ourselves into an open war with the very fundamental principles of civil liberty, criticizing the Declaration of Independence, and insisting that there is no right principle of action but self-interest.

. . . . .

The doctrine of self-government is right,—absolutely and eternally right,—but it has no just application as here attempted. Or perhaps I should rather say that whether it has such just application depends upon whether a negro is not, or is, a man. If he is not a man, in that case he who is a man may as a matter of self-gov-



ernment do just what he pleases with him. But if the negro is a man, is it not to that extent a total destruction of self-government to say that he too shall not govern himself? When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-government—that is despotism.

. . . . .

What I do say is, that no man is good enough to govern another man without that other's consent.

. . . . .

Slavery is founded in the selfishness of man's nature—oppo-

sition to it, in his love of justice. These principles are an eternal antagonism; and when brought into collision so fiercely as slavery extension brings them, shocks and throes and convulsions must ceaselessly follow. Repeal the Missouri Compromise—repeal all compromise—repeal the Declaration of Independence—repeal all past history—still you cannot repeal human nature.

. . . . .

Little by little, but steadily as man's march to the grave, we have been giving up the old for the new faith. Near eighty years ago we began by declaring that all men

are created equal; but now from that beginning we have run down to the other declaration that for some men to enslave others is a "sacred right of self-government." These principles cannot stand together. They are as opposite as God and Mammon.

. . . . .

Our republican robe is soiled and trailed in the dust. Let us repurify it. Let us turn and wash it white in the spirit, if not the blood, of the Revolution. Let us turn slavery from its claims of "moral right" back upon its existing legal rights, and its arguments of "necessity." Let us return it to the

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position our fathers gave it, and there let it rest in peace. Let us readopt the Declaration of Independence, and the practices and policy which harmonize with it. Let North and South—let all Americans—let all lovers of liberty everywhere—join in the great and good work. If we do this, we shall not only have saved the Union, but we shall have so saved it as to make and to keep it forever worthy of the saving.

We shall have so saved it that the succeeding millions of free, happy people, the world over, shall rise up and call us blessed to the latest generations.






OF ABRAHAM LINCOLN.

Argument on the Dred Scott Decision.

From Speech at Springfield,

June 26, 1857.

ND now, as to the Dred Scott decision. That decision declares two propositions—first, that a negro cannot sue in the United States courts; and secondly, that Congress cannot prohibit slavery in the Territories. It was made by a divided court—dividing differently on the different points. Judge Douglas does not discuss the merits of the decision, and in that respect I shall fol-

low his example, believing I could no more improve on McLean and Curtis than he could on Taney.

He denounces all who question the correctness of that decision, as offering violent resistance to it. But who resists it? Who has, in spite of the decision, declared Dred Scott free, and resisted the authority of his master over him? Judicial decisions have two uses—first, to absolutely determine the case decided; and secondly, to indicate to the public how other similar cases will be decided when they arise.

For the latter use they are called “precedents” and “authorities.”



We believe as much as Judge Douglas (perhaps more) in obedience to and respect for the judicial department of government.

We think its decisions on constitutional questions, when fully settled, should control not only the particular cases decided, but the general policy of the country, subject to be disturbed only by amendments of the Constitution as provided in that instrument itself. More than this would be revolution. But we think the Dred Scott decision is erroneous. We know the court that made it has often overruled its own decisions, and

we shall do what we can to have it overrule this. We offer no resistance to it. Judicial decisions are of greater or less authority as precedents according to circumstances.

That this should be so, accords both with common sense and the customary understanding of the legal profession. If this important decision had been made by the unanimous concurrence of the judges, and without any apparent partizan bias, and in accordance with legal public expectation and with the steady practice of the departments throughout our history, and had been in no part based on assumed historical facts which

are not really true ; or, if wanting in some of these, it had been before the court more than once, and had there been affirmed and reaffirmed through a course of years, it then might be, perhaps would be, factious, nay, even revolutionary, not to acquiesce in it as a precedent. But when, as is true, we find it wanting in all these claims to the public confidence, it is not resistance, it is not factious, it is not even disrespectful, to treat it as not having yet quite established a settled doctrine for the country.

. . . . .

The Chief Justice does not directly assert, but plainly assumes as a

fact, that the public estimate of the black man is more favorable now than it was in the days of the Revolution. This assumption is a mistake. In some trifling particulars the condition of that race has been ameliorated; but as a whole, in this country, the change between then and now is decidedly the other way; and their ultimate destiny has never appeared so hopeless as in the last three or four years. In two of the five States—New Jersey and North Carolina—that then gave the free negro the right of voting, the right has since been taken away; and in a third—New-York—it has

been greatly abridged ; while it has not been extended, so far as I know, to a single additional State, though the number of the States has more than doubled.

In those days, as I understand, masters could, at their own pleasure, emancipate their slaves ; but since then, such legal restraints have been made upon emancipation as to amount almost to prohibition.

In those days, legislatures held the unquestioned power to abolish slavery in their respective States ; but now it is becoming quite fashionable for State Constitutions to withhold that power from the legis-

## SELECTIONS FROM THE WORKS

latures. In those days, by common consent, the spread of the black man's bondage to the new countries was prohibited; but now Congress decides that it will not continue the prohibition, and the Supreme Court decides that it could not if it would. In those days our Declaration of Independence was held sacred by all, and thought to include all; but now, to aid in making the bondage of the negro universal and eternal, it is assailed, and sneered at, and construed, and hawked at, and torn, till if its framers could rise from their graves they could not at all recognize it.

All the powers of earth seem rapidly combining against him—Mammon is after him, ambition follows, philosophy follows, and the theology of the day is fast joining the cry. They have him in his prison house, they have searched his person and left no prying instrument with him. One after another they have closed the heavy iron doors upon him; and now they have him, as it were, bolted in with a lock of a hundred keys, which can never be unlocked without the concurrence of every key—the keys in the hands of a hundred different men, and they scattered to a hundred dif-

ferent and distant places; and they stand musing as to what invention, in all the dominions of mind and matter, can be produced to make the impossibility of his escape more complete than it is.

There is a natural disgust in the minds of nearly all white people at the idea of an indiscriminate amalgamation of the white and black races; and Judge Douglas evidently is basing his chief hope upon the chances of his being able to appropriate the benefit of this disgust to himself. If he can, by much drumming and repeating, fasten the odium of that idea upon his adversaries, he thinks he can

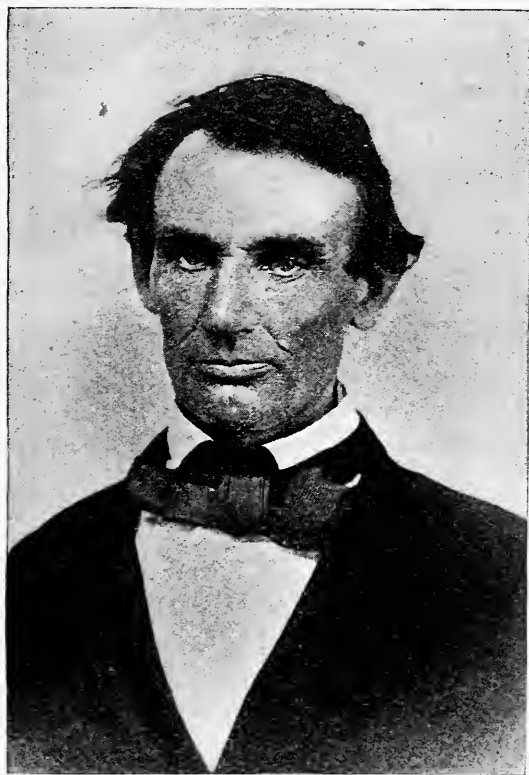


struggle through the storm. He therefore clings to this hope as a drowning man to the last plank.

He makes an occasion for lugging it in, from the opposition to the Dred Scott decision. He finds the Republicans insisting that the Declaration of Independence includes *all* men, black as well as white, and forthwith he boldly denies that it includes negroes at all, and proceeds to argue gravely that all who contend it does, do so only because they want to vote, and eat, and sleep, and marry with negroes. He will have it that they cannot be consistent else. Now, I protest against the counterfeit

logic which concludes that because I do not want a black woman for a slave, I must necessarily want her for a wife. I need not have her for either. I can just leave her alone. In some respects she certainly is not my equal; but in her natural right to eat the bread she earns with her own hands, without asking leave of any one else, she is my equal and the equal of all others.

Chief Justice Taney, in his opinion in the Dred Scott case, admits that the language of the Declaration is broad enough to include the whole human family; but he and Judge Douglas argue that the authors of that instrument did not





intend to include negroes by the fact that they did not at once actually place them on an equality with the whites. Now, this grave argument comes to just nothing at all by the other fact that they did not at once or ever afterward actually place all white people on an equality with one another. And this is the staple argument of both the Chief Justice and the Senator for doing this obvious violence to the plain, unmistakable language of the Declaration.

I think the authors of that notable instrument intended to include all men; but they did not intend to declare all men equal in

all respects. They did not mean to say all were equal in color, size, intellect, moral development, or social capacity. They defined with tolerable distinctness in what respects they did consider all men created equal—equal with “certain inalienable rights, among which are life, liberty, and the pursuit of happiness.” This they said, and this they meant. They did not mean to assert the obvious untruth that all were then actually enjoying that equality, nor yet that they were about to confer it immediately upon them. In fact, they had no power to confer such a boon. They meant simply

to declare the right, so that the enforcement of it might follow as fast as circumstances should permit. They meant to set up a standard maxim for free society, which should be familiar to all, and revered by all; constantly looked to, constantly labored for, and even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people of all colors everywhere. The assertion that "all men are created equal" was of no practical use in affecting our separation from Great

Britain; and it was placed in the Declaration not for that, but for future use. Its authors meant it to be, as, thank God, it is now proving itself, a stumbling-block to all those who in after times might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants; and they meant when such should reappear in this fair land and commence their vocation, they should find left for them at least one hard nut to crack.



From Speech at Springfield, June 16, 1858.



If we could first know where we are and whither we are tending, we could better judge what to do, and how to do it. We are now far into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to slavery agitation. Under the operation of that policy, that agitation has not only not ceased, but has constantly augmented.

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In my opinion it will not cease until a crisis shall have been reached and passed. "A house divided against itself cannot stand." I believe this Government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in course of ultimate extinction; or its advocates will push it

OF ABRAHAM LINCOLN.

forward till it shall become alike  
lawful in all the States, old as  
well as new, North as well as  
South.

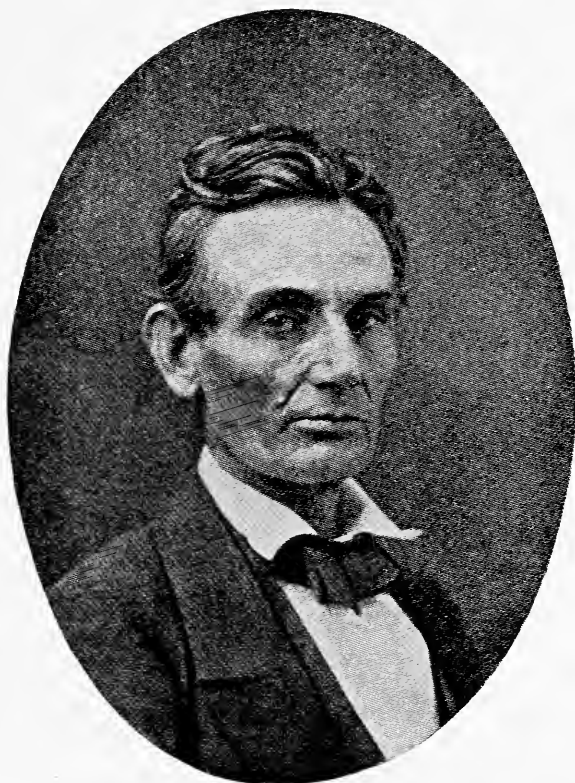
## SELECTIONS FROM THE WORKS

From Speech at Beardstown, Illinois,  
August 12, 1858.

HESE communities, by their representatives in old Independence Hall, said to the whole race of men: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." This was their majestic interpretation of the economy of the

universe. This was their lofty, and wise, and noble understanding of the justice of the Creator to his creatures. Yes, gentlemen, to all his creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the divine image and likeness was sent into the world to be trodden on and degraded, and imbruted by its fellows. They grasped not only the whole race of man then living, but they reached forward and seized upon the farthest posterity. They erected a beacon to guide their children, and their children's children, and the countless myriads

who should inhabit the earth in other ages. Wise statesmen as they were, they knew the tendency of prosperity to breed tyrants, and so they established these great self-evident truths, that when in the distant future some man, some faction, some interest, should set up the doctrine that none but rich men, none but white men, or none but Anglo-Saxon white men, were entitled to life, liberty, and the pursuit of happiness, their posterity might look up again to the Declaration of Independence and take courage to renew the battle which their fathers began, so that truth







and justice and mercy and all the humane and Christian virtues might not be extinguished from the land; so that no man would hereafter dare to limit and circumscribe the great principles on which the temple of liberty was being built.

Now, my countrymen, if you have been taught doctrines conflicting with the great landmarks of the Declaration of Independence; if you have listened to suggestions which would take away from its grandeur and mutilate the fair symmetry of its proportions; if you have been inclined to believe that all men are


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not created equal in those inalienable rights enumerated by our chart of liberty: let me entreat you to come back. Return to the fountain whose waters spring close by the blood of the Revolution. Think nothing of me,—take no thought for the political fate of any man whomsoever,—but come back to the truths that are in the Declaration of Independence. You may do anything with me you choose, if you will but heed these sacred principles. You may not only defeat me for the Senate, but you may take me and put me to death. While pretending no indifference to earthly honors, I

do claim to be actuated in this contest by something higher than an anxiety for office. I charge you to drop every paltry and insignificant thought for any man's success. It is nothing; I am nothing; Judge Douglas is nothing. But do not destroy that immortal emblem of humanity—the Declaration of Independence.

## SELECTIONS FROM THE WORKS

From Speech at Edwardsville, Illinois,  
September 13, 1858.

HE difference between the Republican and the Democratic parties on the leading issues of this contest, as I understand it, is that the former consider slavery a moral, social, and political wrong, while the latter do not consider it either a moral, a social, or a political wrong ; and the action of each, as respects the growth of the country, and the expansion of our population, is squared to meet these views.

I will not affirm that the Democratic party consider slavery morally, socially, and politically right, though their tendency to that view has, in my opinion, been constant and unmistakable for the past five years. I prefer to take, as the accepted maxim of the party, the idea put forth by Judge Douglas, that he “don’t care whether slavery is voted down or voted up.”

I am quite willing to believe that many Democrats would prefer that slavery should be always voted down, and I know that some prefer that it be always “voted up”; but I have a right to insist that their action, especially if it be their constant

action, shall determine their ideas and preferences on this subject.

Every measure of the Democratic party of late years, bearing directly or indirectly on the slavery question, has corresponded with this notion of utter indifference, whether slavery or freedom shall outrun in the race of empire across to the Pacific—every measure, I say, up to the Dred Scott decision, where, it seems to me, the idea is boldly suggested that slavery is better than freedom. The Republican party, on the contrary, hold that this government was instituted to secure the blessings of freedom, and that slavery is an unqualified

evil to the negro, to the white man, to the soil, and to the State. Regarding it as an evil, they will not molest it in the States where it exists; they will not overlook the constitutional guards which our fathers placed around it; they will do nothing that can give proper offense to those who hold slaves by legal sanction; but they will use every constitutional method to prevent the evil from becoming larger and involving more negroes, more white men, more soil, and more States in its deplorable consequences. They will, if possible, place it where the public mind shall rest in the belief that it is in course

of ultimate peaceable extinction in God's own good time. And to this end they will, if possible, restore the government to the policy of the fathers—the policy of preserving the new Territories from the baneful influence of human bondage, as the northwestern Territories were sought to be preserved by the Ordinance of 1787, and the Compromise Act of 1820. They will oppose, in all its length and breadth, the modern Democratic idea, that slavery is as good as freedom, and ought to have room for expansion all over the continent, if people can be found to carry it. All, or nearly all, of



Judge Douglas's arguments are logical, if you admit that slavery is as good and as right as freedom, and not one of them is worth a rush if you deny it. This is the difference, as I understand it, between the Republican and Democratic parties.

. . . . .  
My friends, I have endeavored to show you the logical consequences of the Dred Scott decision, which holds that the people of a Territory cannot prevent the establishment of slavery in their midst.

I have stated what cannot be gainsaid, that the grounds upon which this decision is made are

equally applicable to the free States as to the free Territories, and that the peculiar reasons put forth by Judge Douglas for indorsing this decision commit him, in advance, to the next decision, and to all other decisions coming from the same source. And when, by all these means, you have succeeded in dehumanizing the negro; when you have put him down and made it impossible for him to be but as the beasts of the field; when you have extinguished his soul in this world and placed him where the ray of hope is blown out as in the darkness of the damned, are you quite sure that the demon you





have roused will not turn and rend you? What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling sea-coasts, our army and our navy.

These are not our reliance against tyranny. All of those may be turned against us without making us weaker for the struggle.


Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere.

Destroy this spirit, and you have planted the seeds of despotism at

your own doors. Familiarize yourselves with the chains of bondage, and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence, and become the fit subjects of the first cunning tyrant who rises among you. And let me tell you, that all these things are prepared for you by the teachings of history, if the elections shall promise that the next Dred Scott decision and all future decisions will be quietly acquiesced in by the people.


OF ABRAHAM LINCOLN.

From Letter to Mr. Henry Asbury,  
November 19, 1858.

HE fight must go on. The  
cause of civil liberty must  
not be surrendered at the end of  
one, or even one hundred, defeats.

## SELECTIONS FROM THE WORKS

From Letter to Pierce and others,  
April 6, 1859.

UT, soberly, it is now no child's play to save the principles of Jefferson from total overthrow in this nation. One would state with great confidence that he could convince any sane child that the simpler propositions of Euclid are true; but nevertheless he would fail, utterly, with one who should deny the definitions and axioms. The principles of Jefferson are the definitions and



axioms of free society. And yet they are denied and evaded, with no small show of success. One dashinglly calls them "glittering generalities." Another bluntly calls them "self-evident lies." And others insidiously argue that they apply only to "superior races." These expressions, differing in form, are identical in object and effect—the supplanting the principles of free government, and restoring those of classification, caste, and legitimacy. They would delight a convocation of crowned heads plotting against the people. They are the vanguard—the miners


and sappers of returning despotism. We must repulse them, or they will subjugate us. This is a world of compensation; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it.

All honor to Jefferson—to the man who, in the concrete pressure of a struggle for national independence by a single people, had the coolness, forecast, and capacity to introduce into a merely revolutionary document an abstract truth, applicable to all men and

all times, and so to embalm it there that to-day and in all coming days it shall be a rebuke and a stumbling-block to the very harbingers of reappearing tyranny and oppression.

## SELECTIONS FROM THE WORKS

Peroration of Address at Cooper Institute,  
February 27, 1860.


STRONG as we think slavery is, we can yet afford to let it alone where it is, because that much is due to the necessity arising from its actual presence in the nation; but can we, while our votes will prevent it, allow it to spread into the National Territories, and to overrun us here in the Free States? If our sense of duty forbids this, then let us stand by our duty, fearlessly and

effectively. Let us be diverted by none of those sophistical contrivances wherewith we are so industriously plied and belabored,—contrivances such as groping for some middle ground between the right and the wrong, vain as the search for a man who should be neither a living man nor a dead man; such as a policy of “don’t care” on a question about which all true men do care; such as Union appeals beseeching true Union men to yield to Disunionists, reversing the divine rule, and calling, not the sinners, but the righteous to repentance; such as invocations to Washington, im-

ploring men to unsay what Washington said, and undo what Washington did.

Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the Government nor of dungeons to ourselves. Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.

Farewell Address at the Railroad Station,  
Springfield, February 11, 1861.

Y FRIENDS: No one not in my situation can appreciate my feeling of sadness at this parting. To this place and the kindness of these people I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with

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a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him, who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.







Closing Sections of First Inaugural Address,  
Washington, March 4, 1861.

 PHYSICALLY speaking, we cannot separate. We cannot remove our respective sections from each other, nor build an impassable wall between them. A husband and wife may be divorced, and go out of the presence and beyond the reach of each other; but the different parts of our country cannot do this. They cannot but remain face to face; and intercourse, either amicable

or hostile, must continue between them. Is it impossible, then, to make that intercourse more advantageous or more satisfactory *after* separation than *before*? Can aliens make treaties easier than friends can make laws? Can treaties be more faithfully enforced between aliens than laws can among friends? Suppose you go to war, you cannot fight always; and when, after much loss on both sides, and no gain on either, you cease fighting, the identical old questions as to terms of intercourse are again upon you.

This country, with its institutions, belongs to the people who

inhabit it. Whenever they shall grow weary of the existing Government, they can exercise their *constitutional* right of amending it, or their *revolutionary* right to dismember or overthrow it. I cannot be ignorant of the fact that many worthy and patriotic citizens are desirous of having the National Constitution amended. While I make no recommendation of amendments, I fully recognize the rightful authority of the people over the whole subject, to be exercised in either of the modes prescribed in the instrument itself; and I should, under existing circumstances, favor rather than

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oppose a fair opportunity being afforded the people to act upon it. I will venture to add, that to me the convention mode seems preferable, in that it allows amendments to originate with the people themselves, instead of only permitting them to take or reject propositions originated by others not especially chosen for the purpose, and which might not be precisely such as they would wish to either accept or refuse. I understand a proposed amendment to the Constitution—which amendment, however, I have not seen—has passed Congress, to the effect that the Federal Gov-

ernment shall never interfere with the domestic institutions of the States, including that of persons held to service. To avoid misconstruction of what I have said, I depart from my purpose not to speak of particular amendments so far as to say that, holding such a provision now to be implied constitutional law, I have no objection to its being made express and irrevocable.

The Chief Magistrate derives all his authority from the people, and they have conferred none upon him to fix terms for the separation of the States. The people themselves can do this

also if they choose; but the Executive, as such, has nothing to do with it. His duty is to administer the present Government as it came to his hands, and to transmit it, unimpaired by him, to his successor.

Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world? In our present differences, is either party without faith of being in the right? If the Almighty Ruler of Nations, with his eternal truth and justice, be on your side of the North, or on yours of the South, that truth and



that justice will surely prevail, by the judgment of this great tribunal of the American people.

By the frame of the Government under which we live, the same people have wisely given their public servants but little power for mischief; and have, with equal wisdom, provided for the return of that little to their own hands at very short intervals. While the people retain their virtue and vigilance, no administration, by any extreme of wickedness or folly, can very seriously injure the Government in the short space of four years.

My countrymen, one and all,

think calmly and well upon this whole subject. Nothing valuable can be lost by taking time. If there be an object to *hurry* any of you in hot haste to a step which you would never take *deliberately*, that object will be frustrated by taking time, but no good object can be frustrated by it. Such of you as are now dissatisfied still have the old Constitution unimpaired, and, on the sensitive point, the laws of your own framing under it; while the new Administration will have no immediate power, if it would, to change either. If it were admitted that you who are dissat-

isfied hold the right side in the dispute, there still is no single good reason for precipitate action. Intelligence, patriotism, Christianity, and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust, in the best way, all our present difficulty.

In *your* hands, my dissatisfied fellow-countrymen, and not in *mine*, is the momentous issue of civil war. The Government will not assail you.


You can have no conflict without being yourselves the aggressors. *You* have no oath registered in heaven to destroy the Govern-

ment; while *I* shall have the most solemn one to “preserve, protect and defend” it.

I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection.

The mystic chord of memory, stretching from every battle-field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature.

Labor and Capital. From Message to  
Congress, December 3, 1861.

OW, there is no such relation between capital and labor as assumed; nor is there any such thing as a free man being fixed for life in the condition of a hired laborer. Both these assumptions are false, and all inferences from them are groundless.

Labor is prior to, and independent of, capital. Capital is only the fruit of labor, and could never

have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. Capital has its rights, which are as worthy of protection as any other rights. Nor is it denied that there is, and probably always will be, a relation between labor and capital producing mutual benefits. The error is in assuming that the whole labor of community exists within that relation. A few men own capital, and those few avoid labor themselves, and, with their capital, hire or buy another few to labor for them. A large majority belong to neither class — neither







work for others, nor have others working for them. In most of the Southern States, a majority of the whole people of all colors are neither slaves nor masters ; while in the Northern, a large majority are neither hirers nor hired. Men, with their families,—wives, sons, and daughters,—work for themselves, on their farms, in their houses, and in their shops, taking the whole product to themselves, and asking no favors of capital on the one hand, nor of hired laborers or slaves on the other. It is not forgotten that a considerable number of persons mingle their own labor with capital,—that is, they

labor with their own hands, and also buy or hire others to labor for them ; but this is only a mixed, and not a distinct class. No principle stated is disturbed by the existence of this mixed class.

Again, as has already been said, there is not of necessity any such thing as the free hired laborer being fixed to that condition for life. Many independent men everywhere in these States, a few years back in their lives, were hired laborers. The prudent, penniless beginner in the world labors for wages a while, saves a surplus with which to buy tools or land for himself, then labors on his

own account another while, and at length hires another new beginner to help him. This is the just, and generous, and prosperous system, which opens the way to all, gives hope to all, and consequent energy, and progress, and improvement of condition to all. No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement

SELECTIONS FROM THE WORKS

against such as they, and to fix new disabilities and burdens upon them, till all of liberty shall be lost.


OF ABRAHAM LINCOLN.

From Letter to the Secretary of State,  
June 28, 1862.



EXPECT to maintain this contest until successful, or till I die, or am conquered, or my term expires, or Congress or the country forsakes me.

Letter to Horace Greeley,  
August 22, 1862.

EAR SIR: I have just read yours of the 19th, addressed to myself through the New-York *Tribune*.

If there be in it any statements or assumptions of fact which I may know to be erroneous, I do not, now and here, controvert them.

If there be in it any inferences which I may believe to be falsely drawn, I do not, now and here, argue against them.

If there be perceptible in it an impatient and dictatorial tone, I waive it in deference to an old friend, whose heart I have always supposed to be right.

As to the policy I “seem to be pursuing,” as you say, I have not meant to leave any one in doubt.

I would save the Union. I would save it in the shortest way under the Constitution.

The sooner the national authority can be restored, the nearer the Union will be the Union as it was.

If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them.

If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them.

My paramount object in this struggle is to save the Union, and is not either to save or destroy slavery.

If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that.

What I do about slavery and the colored race, I do because I believe it helps to save the Union;




and what I forbear, I forbear because I do not believe it would help to save the Union.

I shall do less whenever I shall believe what I am doing hurts the cause, and I shall do more whenever I shall believe doing more will help the cause.

I shall try to correct errors when shown to be errors, and I shall adopt new views so fast as they shall appear to be true views.

I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men everywhere could be free.

Closing Paragraph of Message to Congress,  
December 1, 1862.

ELLOW-CITIZENS, we cannot escape history. We of this Congress and this Administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation. We say that we are for the Union. The world will

not forget that we say this. We know how to save the Union. The world knows we do know how to save it. We—even we here—hold the power and bear the responsibility. In giving freedom to the slave, we assure freedom to the free,—honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last best hope of earth. Other means may succeed; this could not, cannot fail. The way is plain, peaceful, generous, just,—a way which, if followed, the world will forever applaud, and God must forever bless.

Letter to the Working-men of Manchester,  
England, January 19, 1863.



HAVE the honor to acknowledge the receipt of the address and resolutions which you sent me on the eve of the new year. When I came on the 4th of March, 1861, through a free and constitutional election, to preside in the Government of the United States, the country was found at the verge of civil war. Whatever might have been the cause, or whosoever the fault, one duty paramount to all others was be-





fore me,—namely, to maintain and preserve at once the Constitution and the integrity of the Federal Republic. A conscientious purpose to perform this duty is the key to all the measures of administration which have been, and to all which will hereafter be, pursued. Under our frame of government and my official oath, I could not depart from this purpose if I would. It is not always in the power of governments to enlarge or restrict the scope of moral results which follow the policies that they may deem it necessary, for the public safety, from time to time to adopt.

I have understood well that the duty of self-preservation rests solely with the American people. But I have at the same time been aware that favor or disfavor of foreign nations might have a material influence in enlarging or prolonging the struggle with disloyal men in which the country is engaged. A fair examination of history has served to authorize a belief that the past actions and influences of the United States were generally regarded as having been beneficial toward mankind. I have, therefore, reckoned upon the forbearance of nations. Circumstances—to some of which you kindly



allude—induced me especially to expect that if justice and good faith should be practised by the United States, they would encounter no hostile influence on the part of Great Britain. It is now a pleasant duty to acknowledge the demonstration you have given of your desire that a spirit of amity and peace toward this country may prevail in the councils of your Queen, who is respected and esteemed in your own country only more than she is by the kindred nation which has its home on this side of the Atlantic.


I know and deeply deplore the sufferings which the working-men

of Manchester, and in all Europe, are called to endure in this crisis. It has been often and studiously represented that the attempt to overthrow this Government, which was built upon the foundation of human rights, and to substitute for it one which should rest exclusively on the basis of human slavery, was likely to obtain the favor of Europe. Through the action of our disloyal citizens, the working-men of Europe have been subjected to severe trials, for the purpose of forcing their sanction to that attempt. Under the circumstances, I cannot but regard your decisive utterances upon the

question as an instance of sublime Christian heroism, which has not been surpassed in any age or in any country. It is indeed an energetic and reinspiring assurance of the inherent power of truth, and of the ultimate and universal triumph of justice, humanity, and freedom. I do not doubt that the sentiments you have expressed will be sustained by your great nation, and, on the other hand, I have no hesitation in assuring you that they will excite admiration, esteem, and the most reciprocal feelings of friendship among the American people. I hail this interchange of sentiment, therefore,

as an augury that whatever else may happen, whatever misfortune may befall your country or my own, the peace and friendship which now exist between the two nations will be, as it shall be my desire to make them, perpetual.

Closing Paragraph of Letter to  
James C. Conkling, August 26, 1863.

EACE does not appear so distant as it did. I hope it will come soon, and come to stay; and so come as to be worth the keeping in all future time. It will then have been proved that, among free men, there can be no successful appeal from the ballot to the bullet; and that they who take such appeal are sure to lose their case and pay the cost. And then there will be some black men who


can remember that with silent tongue, and clenched teeth, and steady eye, and well-poised bayonet, they have helped mankind on to this great consummation ; while I fear there will be some white ones unable to forget that with malignant heart and deceitful speech they strove to hinder it.

Still, let us not be over-sanguine of a speedy final triumph. Let us be quite sober. Let us diligently apply the means, never doubting that a just God, in his own good time, will give us the rightful result.

OF ABRAHAM LINCOLN.

From Letter to Drake and others,

October 5, 1863.

MONG the reasons given, enough of suffering and wrong to Union men is certainly, and I suppose truly, stated. Yet the whole case, as presented, fails to convince me that General Schofield, or the enrolled militia, is responsible for that suffering and wrong. The whole can be explained on a more charitable and, as I think, a more rational hypothesis. We are in Civil War. In such cases there always is a

main question; but in this case that question is a perplexing compound—Union and Slavery. It thus becomes a question not of two sides merely, but at least four sides, even among those who are for the Union, saying nothing of those who are against it.

Thus, those who are for the Union *with*, but not *without*, slavery—those for it *without*, but not *with*—those for it *with* or *without*, but prefer it *with*—and those for it *with* or *without*, but prefer it *without*. Among these again is a subdivision of those who are for *gradual*, but not for *immediate*, and those who are for *immediate*,




but not for *gradual*, extinction of slavery.

It is easy to conceive that all these shades of opinion, and even more, may be sincerely entertained by honest and truthful men. Yet, all being for the Union, by reason of these differences each will prefer a different way of sustaining the Union. At once sincerity is questioned, and motives are assailed. Actual war coming, blood grows hot, and blood is spilled. Thought is forced from old channels into confusion. Deception breeds and thrives. Confidence dies, and universal suspicion reigns. Each man feels an impulse to kill his

neighbor, lest he be first killed by him. Revenge and retaliation follow. And all this, as before said, may be among honest men only. But this is not all. Every foul bird comes abroad, and every dirty reptile rises up. These add crime to confusion. Strong measures deemed indispensable, but harsh at best, such men make worse by mal-administration. Murders for old grudges, and murders for pelf, proceed under any cloak that will best cover for the occasion. These causes amply account for what has occurred in Missouri, without ascribing it to the weakness or wickedness of any general.

OF ABRAHAM LINCOLN.

Speech at Gettysburg, Pennsylvania,  
November 19, 1863.

FOURSCORE and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedi-


cate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought





here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, and for the people shall not perish from the earth.

Second Inaugural Address, March 4, 1865.

ELLOW-COUNTRY-MEN: At this second appearing to take the oath of the Presidential office, there is less occasion for an extended address than there was at the first. Then, a statement, somewhat in detail, of a course to be pursued seemed fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which



still absorbs the attention and engrosses the energies of the nation, little that is new could be presented.

The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself; and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it—all sought to avert it. While the inaugural address was being de-

livered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war—seeking to dissolve the Union, and divide effects, by negotiation. Both parties deprecated war; but one of them would make war rather than let the nation survive; and the other would accept war rather than let it perish. And the war came.

One eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the Southern part of it. These slaves constituted a peculiar and powerful interest.

All knew that this interest was, somehow, the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union even by war; while the Government claimed no right to do more than to restrict the territorial enlargement of it.

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding.

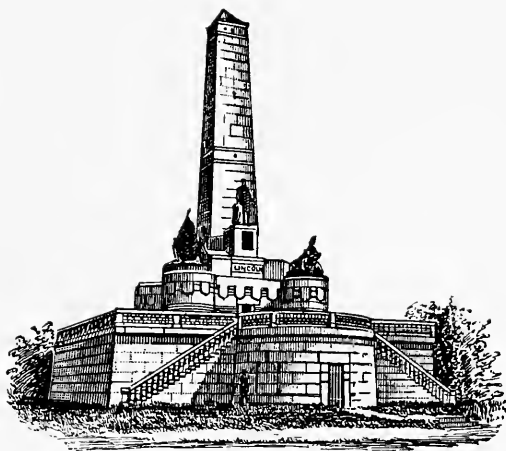
## SELECTIONS FROM THE WORKS

Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully. The Almighty has his own purposes. “Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh.” If we shall suppose that American slavery is one of those offenses,

which in the providence of God must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited

toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so, still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none ; with charity for all ; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in ; to bind up the nation's wounds ; to care for him who shall have borne the battle, and for his widow, and his orphans—to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations.



Lincoln's Tomb at Springfield.













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